

# THE CHRISTIAN HERALD.

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## AMERICAN MISSIONS

The Christian public will doubtless be gratified to observe three large and powerful denominations in this country uniting to form a plan, on an extensive scale, for conveying the glad tidings of salvation to the idolatrous natives and other heathen and anti-christian inhabitants of this western continent, and elsewhere. The undertaking is important, grand, interesting. It commends itself to the best feelings of all who have tasted of the preciousness of the Christian faith, which it is its object to make known to their benighted fellow men. The Missionary Society (of London) acting on liberal and enlarged views of Christian philanthropy, about twenty-two years ago set a noble example in this labour of love to the religious world; and the God of heaven has testified his approbation of their undertaking, by crowning their exertions with abundant success. The endeavour now made in America to imitate, in some good degree, that excellent pattern of benevolent and expansive zeal exhibited by our Christian brethren on the other side of the Atlantic, will in like manner, we hope, meet with the smiles of a gracious Providence, both in exciting our fellow citizens to a cordial, active, and ample, support of this institution, and in making it the instrument of gathering a rich harvest of souls into the kingdom of our Lord and Saviour Jesus Christ.

We copy the following account of the origin of the Society from the *Commercial Advertiser*.

### THE UNITED FOREIGN MISSIONARY SOCIETY.

The spiritual condition of the Indians of North America, and of others throughout this continent, has long excited the commiseration of Christians in these United States. No great effort, however, has heretofore been made to relieve their spiritual wants, by a union of different denominations agreeing in the same essential doctrines. Desirous of making such an effort, under a conviction of duty, and in the exercise of faith in the promise of God, the General Assembly of the Presbyterian Church, the General Synod of the Reformed Dutch Church, and the General Synod of the Associated Reformed Church, have recommended that a Society be formed in the city of New-York, under the title, and on the principles contained in the following

#### CONSTITUTION:—

*Article 1.* This Society shall be composed of the Presbyterian, Reformed Dutch, and Associate Reformed Churches, and all others who may choose to join them; and shall be known by the name of "*The United Foreign Missionary Society*."

*Article 2.* The object of the Society shall be to spread the Gospel among the Indians of North America, the inhabitants of Mexico and South America, and in other portions of the heathen and anti-christian world.

*Article 3.* The business of the Society shall be conducted by a Board consisting of a President, six Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and twelve Managers, to be annually chosen by the Society. They shall have power to enact their own by-laws. Seven shall constitute a quorum.

*Article 4.* The Board shall present their annual report to the highest judicatories of the three denominations, for their information.

*Article 5.* Any person paying three dollars annually, or thirty dollars at one time, shall be a member of the Society.

*Article 6.* The annual meeting of the Society shall be held in the city of New-York, on the —.

*Article 7.* Missionaries shall be selected from the three churches indiscriminately.

*Article 8.* This Constitution may be altered by a vote of two thirds of the members present at an annual meeting, with the consent of the highest judicatories of the three denominations.

For the purpose of carrying this plan into operation, the following persons were appointed a joint Committee by their respective judicatories, viz. the Rev. Dr. John B. Romeyn and Mr. Zechariah Lewis, by the General Assembly of the Presbyterian Church; the Rev. Dr. Philip Milledoler and General Stephen Van Rensselaer, by the General Synod of the Reformed Dutch Church; and the Rev. Dr. Alexander Proudfit and Mr. John Forsyth, by the General Synod of the Associate Reformed Church.

The joint Committee met on the 25th of July, 1817; and after interchanging their credentials, General Van Rensselaer was chosen Chairman, and Mr. Lewis appointed Secretary.

On motion, *Resolved*, that a general meeting of the citizens friendly to the object be convened at the Consistory Room, No. 10 Garden-street, on Monday next, at 12 o'clock, for the purpose of organizing the proposed institution.

The citizens who are friendly to the missionary cause, are therefore hereby invited to attend the General Meeting on Monday next, at the hour and place, and for the purpose above mentioned.

Signed by order of the Joint Committee.

STEPHEN VAN RENSSELAER, Chairman.

Z. LEWIS, Secretary.

Pursuant to the above Notice, a General Meeting of citizens belonging to the three denominations above mentioned, was held on the 28th instant, at the place aforesaid. The Hon. Stephen Van Rensselaer was called to the Chair, and Mr. Zechariah Lewis was appointed Secretary. The business was preceded by prayer. The Constitution above mentioned, was then read; after which, on motion of Rev. Dr. Griffin, seconded by Rev. Dr. Proudfit, it was

*Resolved*, that the Meeting do approve the design of said Constitution, and do now proceed to subscribe to its funds.

[The Mover and Seconder of the above Resolution, supported it

*Letter from the Baptist Missionaries at Serampore.* 291

by excellent Speeches, which we hope soon to have it in our power to lay before our Readers.]

A Committee of Seven was then appointed to make a nomination of suitable persons to fill the offices of the Society for the current year; who, having retired and prepared a list of Officers and Managers, returned and reported the following nomination:—

*President.*—The Hon. Stephen Van Rensselaer.

*Vice-Presidents.*—Robert Lenox, Esq.; Henry Rutgers, Esq.; Joseph Nourse, Esq.; Rev. Dr. Ashbell Green; Rev. Dr. J. H. Livingston; Rev. Dr. Alexander Proudfit.

*Corresponding Secretary.*—Rev. Dr. Philip Milledoler.

*Recording Secretary.*—Mr. Zechariah Lewis.

*Treasurer.*—Mr. Divie Bethune.

*Other Managers.*—Rev. Dr. Edward D. Griffin; Rev. Dr. James Richards; Rev. Dr. J. B. Romeyn; Rev. Gardiner Spring; Rev. Stephen N. Rowan; Rev. Robert B. E. McLeod; Messrs. Rensselaer Havens; John E. Caldwell; Isaac Heyer; Guysbert B. Vroom; Andrew Foster; Samuel Boyd.

*Resolved*, that the gentlemen named in the report of the Committee of nomination constitute the Board of Officers and Managers for the current year; and that they meet this evening at 8 o'clock, and afterwards on their own adjournments.

*Resolved*, that the Annual Meetings of this Society be held on the Wednesday preceding the second Thursday in May, at such place and hour as the Managers may appoint.

Concluded with prayer.

The Meeting was large and respectable.

*Intelligence from the English Baptist Mission in India.*

The subsequent extracts, containing several facts of a most interesting nature, will, it is believed, be read with lively interest.

*To the Baptist Board of Missions in America.*

SERAMPORE, June 25, 1816.

DEAR BRETHREN,

We have seen with peculiar joy the attention of our dear brethren throughout the whole continent of America excited to the state of the heathen, who have indeed been given, in the Divine covenant, to the Redeemer for an everlasting possession. The indifference formerly felt respecting the extension of that kingdom which is the subject of all prophecy, of all dispensations, and for the universal spread of which the world itself is kept in existence, is a reflection which ought to cover every one, whose song is "Crown him Lord of all," with confusion of face. We were too long absorbed in the affairs of individual societies, when all the prophecies, and all the promises, as well as attachment to him who is to be called "the God of the whole earth," should have led our devotions to the salvation of the whole world, and filled our contemplations with the delightful scenes on which the mind of Isaiah dwelt with so much rapture.

We rejoice to see the American churches making this a common



cause, and that means have been taken to unite all their energies in the hands of so respectable a body of pious ministers, &c. We now send our congratulations and most fervent wishes for the success of your efforts. May many thousand souls, each more precious than the whole material system, recovered to a state of endless blessedness, be your certain, ample, and imperishable reward.

Should Divine Providence give you favour in the eyes of the Burman government, as we hope it will, that empire stands in great and pressing need of many more missionaries; and we would recommend you to send, as soon as possible, to other places, as to Siam, Bassein, Ummurapore, Ava, Martaban, &c. By thus confining your present efforts to this empire, the languages of which have, no doubt, a strong affinity, your agents will form a united phalanx. Having an immense people of the same manners, prejudices, religion, and government, as their object; and being near each other, and engaged in the same country, the experience and acquirements of each will come into the common stock, and bear an ample interest. They will be able mutually to give solid and matured advice; and in cases of removal by death to supply the loss of those gone to receive their great reward. We would strongly recommend that *one or more* who may hereafter come out, obtain a competent knowledge of medicine. Perhaps missions in no eastern country need so much all the wisdom, and advice, and mutual help, which missionaries can supply to each other, as, from the despotic and capricious character of its government, that in the Burman empire does.

The attempts of our Society in this empire have ended in the transfer of the mission to brother Judson, and those from you who may join him; brother Felix Carey, our last missionary at Rangoon, having gone into the service of his Burman majesty. Something, however, has been done. A Mission-house has been built; the language has been opened; a grammar printed; materials for a dictionary formed; a small part of the New Testament printed, and a number of copies put into the hands of the natives.

We know not what your immediate expectations are relative to the Burman empire; but we hope your views are not confined to the immediate conversion of the natives, by the preaching of the Word. Could a church of converted natives be obtained at Rangoon, it might exist for a while, and be scattered, or perish for want of additions. From all we have seen hitherto, we are ready to think that the dispensations of Providence point to labours that may operate indeed more slowly on the population, but more effectually in the end: as knowledge once put into fermentation, will not only influence the part where it is first deposited, but leaven the whole lump. The slow progress of conversion in such a mode of teaching the nations, may not be so encouraging, and may require in all more faith and patience; but it appears to have been the process of things in the progress of the reformation during the reigns of Henry, Edward, Elizabeth, James, and

Charles. And should the work of evangelizing India be thus slow and silently progressive, which, however, considering the age of the world, is not perhaps very likely, still the grand result will amply recompense us, and you, for all our toils. We are sure to take the fortress, if we can but persuade ourselves to sit down long enough before it: "We shall reap if we faint not."

And then, very dear brethren, when it shall be said of the seat of our labours, the infamous swinging-post is no longer erected; the widow burns no more on the funeral pile; the obscene dances and songs are seen and heard no more; the gods are thrown to the moles and to the bats, and Jesus is known as the God of the whole land; the poor Hindoo goes no more to the Ganges to be washed from his filthiness, but to the fountain opened for sin and uncleanness; the temples are forsaken; the crowds say, let us go up to the house of the Lord, and he shall teach us of his ways, and we will walk in his statutes; the anxious Hindoos no more consume their property, their strength, and their lives, in vain pilgrimages, but they come at once "to Him who can save to the uttermost;" the sick and the dying are no more dragged to the Ganges, but look to the Lamb of God, and commit their souls into his faithful hands; the children, no more sacrificed to idols, are become the seed of the Lord, that he may be glorified; the public morals are improved; the language of Canaan is learnt; benevolent societies are formed; civilization and salvation walk arm in arm together; the desert blossoms; the earth yields her increase; angels and glorified spirits hover with joy over India, and carry ten thousand messages of love from the Lamb in the midst of the throne; and redeemed souls from the different villages, towns, and cities of this immense country, constantly add to the number, and swell the chorus of the redeemed "unto Him that loved us, and washed us from our sins in his own blood, unto HIM be the glory;"—when this grand result of the labours of God's servants in India shall be realized, shall we then think that we have laboured in vain, and spent our strength for nought?—Surely not. Well, the decree is gone forth! "My word shall prosper in the thing whereunto I sent it."

We shall be glad to render you, and our brethren in the Burman empire, every assistance in our power. We have always met the drafts of brother Judson, and have sent repeated supplies, various articles of food, &c. to meet the wants of our dear brother and sister there.

Hoping to hear from you by every opportunity, we are,

Very dear brethren,

Your affectionate brethren and fellow-labourers

In the kingdom of Christ,

W. CAREY,  
J. MARSHMAN,  
W. WARD.

WE NOW resume the interesting extracts from the correspondence of the REV. ROBERT PINKERTON, on his late tour in *Russia, Poland, and Germany*, to promote the objects of the British and Foreign Bible Society.

ODESSA, JUNE 27, 1816.

HAVING taken an affectionate farewell of several excellent men in Sympherpole, who, I am persuaded, will zealously labour in the cause of the Tauridian Bible Society, I directed my course straight to Perekop, where the worthy Russian merchant, Belugin, diligently continues his labours to spread the word of God among the Tartars. I did not visit Kazlof on my way to Perekop, as I at first proposed; but left this situation to be occupied by our fellow labourers in Sympherpole, being myself obliged to hasten forward to this place, in order to make an effort for establishing the Cherson and Odessa Bible Societies.

This afternoon we had the pleasure of seeing a large meeting of Noblemen and Merchants, of many different nations and confessions, assembled in a large hall in the house of General Cobley, for the purpose of establishing the Odessa Bible Society. The Meeting was opened, as usual, by a chorus of sacred vocal music, which seemed to spread a degree of solemn delight over the countenances of all present, and prepared them for listening to an excellent and appropriate speech pronounced by the chief Russian Priest, in which he most impressively described it as equally the duty and interest of all present to promote the most christian and philanthropic views of the Russian Bible Society, by forming a Branch of it in the city. The regulations of the proposed Institution were then read and cordially approved. After this, a subscription was opened, and upwards of 2300 rubles were subscribed. The Governor General, Count Langeron, General Cobley, and His Excellency Telimitsky, were elected Vice-Presidents, and a Committee of ten Directors, two Secretaries, and a Treasurer, were all regularly chosen, and the business closed with a song of praise, in which all present seemed most heartily to join. The Odessa Bible Society has thus been founded in a most auspicious manner, and promises to become a great blessing to this flourishing commercial city; which, though it be little more than twenty years since its foundation was laid, already contains 24,000 inhabitants within its gates, and 16,000 are said to inhabit the suburbs and the vicinity. In the neighbourhood of this city there are nearly 30,000 colonists, principally Germans, who are in the greatest need of Bibles. The facilities which this Society possesses, by means of the numerous trading vessels daily entering this port from every part of the Mediterranean, the Archipelago, and the coasts of the Black Sea, for sending the Holy Scriptures into those countries, renders it a most important station for establishing a Depository of the Holy Scriptures in all languages. It has therefore been resolved, that as soon as a sufficient number of copies shall be received from St. Petersburg and Moscow, a sale of Bibles and Testaments shall be opened.



At this present moment there are nearly 300 ships in the harbour, mostly loading with corn. How pleasing the anticipation, that in a very short time, hundreds of these Turkish and Greek vessels which annually visit this port, will not only carry home with them food for the body, but also that spiritual food for the immortal soul which is contained in the oracles of divine truth. Having thus finished my tour along the east coast of Europe, I now direct my course westward, towards Moldavia, where a new scene of usefulness seems already to open before me. Since I left Tcherkask, my efforts and inquiries have been chiefly directed towards the nations of Western Asia, and particularly towards the dissemination of the Holy Scriptures among Greeks, Armenians, Turks, Tartars, and Jews. Most unfeigned thanks be given to Almighty God for the success with which he has been pleased to accompany my exertions, and for the glorious prospect of a wide circulation of the word, by means of the connexions and Institutions which he has enabled me to form.

On leaving Odessa, another class of nations and tribes presents itself to view, inhabiting the countries between the Euxine and the Adriatic, chiefly of Slavonian origin, and all of them in the greatest want of the Holy Scriptures.

QUARANTINE BY DOOBOSARY, JULY 7, 1816.

I am here arrested in the midst of my course, and deprived of the liberty of proceeding further until I have given proof, by holding out the appointed quarantine, in health, that I have not caught the plague during my travels in Moldavia. Let me therefore endeavour to employ one of those lingering quarantine hours, by giving you a few particulars of my efforts in Bessarabia, to promote the dissemination of the Holy Scriptures among the inhabitants of Moldavia, Wallachia, and Bulgaria.

Having witnessed the promising establishment of the Odessa Bible Society on the 27th, I left that flourishing city, two days afterwards, and directed my course towards the famous fortress of Bender; where, having crossed the Dniester, and the Russian frontiers, I entered Moldavia. From Bender I continued my journey over the most fertile and beautiful hill country of Bessarabia, and arrived in Kischenau, its chief town, on the 1st instant. This new capital of the Russian possessions beyond the Dniester, is finely situated on the banks of a small river called Buik, but is very irregularly built. The number of inhabitants is about 15,000, of whom nearly 3000 are Jews. I received a most friendly welcome from the Exarch of Moldavia, Gabriel, a venerable old man, to whom I had letters of recommendation from Prince Galitzin. I took up my lodgings at the house of a Moldavian Nobleman, Krupensky, through whom I soon made the acquaintance of many of the most respectable among his countrymen. From the Armenian, Metropolitan, Gregory, I also met with a very kind and hearty reception. Before my arrival, he had entered into a correspondence with the Armenian Patriarch of Constantinople, on account of the Bible So-

ciety, from whom he showed me a letter just received, in which the Patriarch promises to promote the cause to the utmost of his power. During the several days' intercourse which I had with the Exarch, the Metropolitan, and many others, I was enabled to obtain the most authentic and satisfactory information respecting the state of the Holy Scriptures in Moldavia, Wallachia, and Bulgaria.

There never have been more than *two* editions of the Wallachian Bible printed; the first, in Bucharest, in 1688, and the second, in the town of Blaje, in Transylvania, in 1795. Few copies of the last edition have ever reached these quarters: and the want of Bibles among the Moldavians is so great, that the Exarch assured me, that he believed not *fifty* Bibles were to be found in all the 800 churches belonging to his diocese. With a view, therefore, to relieve in some measure, this lamentable scarcity of the word of God, I have made arrangements for printing 5000 Bibles in the language of Moldavia and Wallachia, at the printing office of the Exarch, which has been but lately established. The Committee in St. Petersburg will, it is to be hoped, furnish paper, ink, and types, for the whole edition; and his Eminence has most willingly undertaken the correction of the press. This edition, with the 5000 Testaments in the same language, now printing in St. Petersburg, the sheets of which are regularly sent to the Exarch for correction, will prove a most salutary supply for the population of Moldavia and Wallachia, which is reckoned at nearly *two millions*. The Exarch is of opinion, that the Bibles and Testaments will be received and read with great eagerness: because the language of the version is the very same that is now spoken in these countries. In the printing-office attached to the residence of his Eminence, they have not hitherto had time to print any thing more than catechisms, and books containing the church-service. This institution is under the direction of a Monk, named Ignatius, whose various knowledge in typography seemed to me astonishing. His office contains *five* presses, and from fifteen to *twenty* compositors, pressmen, and letter-founders; and the whole apparatus of printing is said to have been manufactured by himself. Ignatius has willingly undertaken the printing of the edition of 5000 Bibles.

Another chief object which I had in view, in visiting Kischenau, was, to promote the formation of the Moldavian Bible Society. There, as well as elsewhere, I found many ready to co-operate in the good work; and the preparations made, during my stay, with the aid of his Eminence the Exarch, the Metropolitan Gregory, Mr. Krupensky, and others, will, I trust, soon bring about this most desirable event. The sphere of this Society's operations is intended to include not only that part of Moldavia now belonging to Russia, under the name of Bessarabia, and peopled by about 80,000 families, but the whole population speaking the Rumanic, a language of Wallachia and Moldavia. Facilities present themselves in abundance for sending the Holy Scriptures into both these countries, from Kischenau, by way of Jassy and Bucharest.



In addition to these important objects, the Exarch and the Metropolitan have both promised to exert themselves to procure a version of the New Testament in the Bulgarian language. This people speak the rudest and most impure dialect of the Slavonian, which is greatly mixed with the Turkish, and is unintelligible to the other Slavonian tribes. Their church-books, and versions of the Scriptures, are in the Slavonian, and the very same with those used in the Russian and Servian churches. On this account, the Exarch, and others, assured me, that the modern Bulgarians are quite unable to understand the Slavonian Bible. A translation of some parts of the sacred text into Bulgarian is said to exist in manuscript, which was made some time ago by one of their Bishops in Bucharest. Proper search is to be made for this; and should it be found, it will prove a help. However, the Exarch has it in his power, by his connexions with the Bulgarian Bishops, to get a good translation made; and, as they use the Slavonian character, it can be printed with the types intended to be used for the Wallachian Bible and in the printing-office of the Exarch. From these few particulars, you will observe, that very important consequences for promoting the cause of Bible Societies are likely to be the fruits of my visit to Moldavia. I have left a set of rules for the proposed Society, and a written instruction respecting its formation and the commencement of its operations. Upwards of 2000 rubles are already subscribed, and in the hands of the Exarch, to be appropriated to this object. Let us bless God together, for thus enabling us to relieve the wants of so many nations of professing Christians, among whom, for ages past, there literally seems to have existed a famine of the word of God.



UKASE IN FAVOUR OF CONVERTED JEWS.

The following are some of the principal Articles of an Imperial Ukase, issued at St. Petersburg, in Russia, on Easter Sunday, in favour of Converts from Judaism:—

“ 1. All Jews embracing the Christian Religion in either confession shall have privileges granted to them, whatever profession they may adopt, suitable to their knowledge and abilities.

“ 2. In the Northern and Southern Governments, lands shall be assigned them gratis, where such as please may settle at their own expense, under the name of the Society of Jewish Christians.

“ 3. This Society shall have its own privileges.

“ 4. At St. Petersburg a Board shall be formed, of which Prince Alexander Galitzin shall be President, under the denomination of Board for the affairs of Jewish Christians, on which, and on no other Magistrate, (except in criminal cases) the Society depends.

“ 5. This Board is bound to attend to every thing relating to the settlements, and to report on it to the Emperor.

“ 6. In the settlements of the Jewish Christians, which are given them as an hereditary property for ever, the Society can carry on any kind of professions, build cities, villages, or single

dwellings. The lands are given to the whole community, but not to single individuals, and cannot be sold or mortgaged to strangers. In these settlements the Jewish Christians and their posterity have entire religious liberty in the Christian confession of faith which they embrace. The Society is under the immediate protection of the Emperor, and depends entirely on the Board of St. Petersburg, to which alone it gives account. No other local Magistracy shall interfere with them; their preachers are only under the Board. The internal government of the Society is under an administration of the Society of the Jewish Christians, consisting of two Superiors and four Adjuncts, chosen by the Society from its own members, and confirmed by the Board. It manages the internal concerns, the police, &c. and has a particular seal. It may expel improper members, and receive new ones, but must report on this to the Board. The members of the Society obtain the rights of citizens in the Russian Empire; they may carry on trade at home and also abroad, conformable to the general laws; establish manufactories, &c. without being registered in any Guild. In their settlements the Society may brew beer, distil brandy, &c. they are free from billeting of troops, and for twenty years from taxes; are not bound to military services: and foreign Jews, who, after embracing Christianity, join such a community, may leave the country when they have paid their debts, and the legal contributions for three years on the capital which they have acquired in Russia. This regulation excites the more attention, because it is well-known that our Ambassadors in Germany are expressly ordered to give no more passports to those who desire to emigrate."

*Lond. Paper.*

#### EDUCATION IN HAYTI.

[The writer of the following letter was lately sent out from England by the British and Foreign School Society, at the request of President Petion, to superintend the establishment of common schools on the Lancasterian plan, at Port-au-Prince, and other places under the same government.]

Extract of a letter from Mr. Thomas Bosworth, to the Editor of the Christian Herald, dated

DEAR SIR,

PORT-AU-PRINCE, 2d JULY, 1817.

I embrace the earliest opportunity of sending you a few tracts in the French and Spanish languages, and also to inform you of my safe arrival at this place, and the kind reception I have met with from the President, who had expressed his intention of having Schools established as soon as possible in every part of his dominions. He also gives me reason to hope, that in a few months I shall have a School in this place of *five hundred* children, for which he will cause a house to be built for me without delay, when materials can be procured; the great want of which we have to lament at present.

The President appeared much delighted with the object of my mission, as also with the present of 150 Bibles from the New-York Bible Society. At present, the Bible Society here, which was set on foot by Mr. Grellet (of New-York), and others, is in an in-

active state : but I hope before long it will be otherwise. Very few *here* can read, and a less number have the *word of God* in their possession. Ignorance and superstition are chains by which Satan holds millions in captivity. In proportion as the cause of education advances, and prepares the mind for religious instruction, we may hope to see the Day-Star arising in the hearts of the benighted, children of men, and giving them a *true knowledge* of Salvation by Jesus Christ. The Methodist Missionaries meet with no outward opposition ; and the people flock to hear them preach. There appears to be a considerable anxiety in the natives for instruction, and *many wish to have the Bible*. I remember seeing an article in the constitution of your Bible Society, providing for the supply of Bibles for vessels leaving the port of New-York ; but am sorry to inform you, that in the vessel by which I came, we had not one among the sailors.

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CLARKSON ASSOCIATION.

We are indebted to a worthy member of the Society of Friends, for the following account of this Institution, obligingly communicated at our request.

Whatever tends to complete the history of these beneficent undertakings in our land, we deem interesting, and we trust will be acceptable to our readers. We shall at all times receive with thankfulness useful communications of this kind. Though they may not all be considered of sufficient importance to occupy the attention of every reader at present, they may serve as useful materials for tracing the origin and progress of these valuable establishments, when their importance shall be seen and felt hereafter in their blessed results upon the general cause of religion and humanity.

## RESPECTED FRIEND,

In reply to thy letter of 3d instant, requesting information respecting the School under the care of the Clarkson Association, we may briefly state, that the Society was established the 4th of 3d month, 1811. The object of this institution was to relieve from the gross ignorance in which they are generally found, the adult female Blacks of this city, whose situation had long claimed the attention of a number of females. They procured a room in an obscure part of the city, and opened the School on the 10th of 3d month, 1811, with 20 scholars. The average number for the season was about 65. The ensuing winter, in consequence of evening Schools not interfering with their daily occupations, there were from 70 to 80—many evincing a disposition to claim the advantages thus offered to them. In the year 1812, the Society were accommodated with a more commodious room. The following years, (1813 and 1814) no material change took place. The number of scholars has been principally regulated by the season of the year. In the summer, many families moving out of the city, it was considerably reduced, but in winter it was larger, so that there were frequently a hundred collected. The School is taught two after-



noons in the week, (on first and fourth days) in summer, and on evening of the same days, in winter, by the members of the Association, who voluntarily offer their services monthly for the purpose. From the general observation of the Society, the hopes of the instructors have been realized in the advancement of the scholars. Many that were entirely ignorant of their letters have learned to read and write; evincing a gratitude that more than compensated them, and caused, what would otherwise have been a toil, to become a pleasure. In the year 1815, by the liberality of the Manumission Society, we were accommodated with their School room, in William Street. In the year 1816, the School was partially organized on the Lancasterian system; and from the greater facility evinced in the progress of their studies, we consider the change productive of usefulness. The number of scholars admitted into the School since its commencement, amounts to 827: the average number that attended last winter, was about 100, the present season, 75.

Signed in behalf of the Clarkson Association,

LYDIA LENNOX, Secretary.

New-York, 7 Month 28th, 1817.

#### REVIVALS OF RELIGION.

From the Lexington (Kentucky) Monitor.

*Extract of a letter from the Rev. J. Vardeman, to his friend in Lexington, dated June 5, 1817.*

DEAR SIR,

Having a little leisure, I proceed (according to your request) to give you a short detail of the revival of religion which has recently taken place in parts of the counties of Fayette and Jessamine. In doing this I shall state facts as they have transpired under my own observation, or which I have received from undoubted authority. Some time in the month of November last, I was invited to preach at Mr. Daniel Bryan's, six miles south of Lexington. Accordingly an appointment was made, which I attended—a goodly number of people assembled, and I endeavoured to point out to them the great importance of the Christian religion, and the great necessity of repentance towards God, and faith in our Lord Jesus Christ. The congregation appeared attentive and solemn to a greater degree than usual, which created a belief that God had opened their hearts to attend to the things spoken to them; and being fully persuaded that where God is about to revive his work, the means of grace are indispensably necessary, I addressed them again that evening at candle light. The number was greatly increased, and the effect more visible—some were seen to tremble and shed the silent tear. Before I left the place an appointment was made to preach there again a few days afterwards, which with great anxiety I attended. The people assembled in considerable numbers—every ear appeared open to attend to the word of life. I addressed them from the words of Solomon: “By humility and the fear of the Lord, are riches, and honour, and life;” in which

discourse was pointed out to them the cause, nature, and effects of humility, together with the blessed results thereof.

It now appeared evident to me that God had indeed visited the people, with the gracious design "*to bring them from darkness into his marvellous light.*" This meeting was on Friday ; I preached to them again that evening, and the next day, and the evening following—the numbers increased to such a degree that the house (though large) could not contain the people ; and I had the felicity to find that the effect of truth (though delivered, to be sure, in an humble garb) was completely commensurate with the growing numbers. The spirit of grace and supplication appeared to be poured out upon the people ; the saints were happily disposed to weep with those who were weeping, and to unite with them in supplicating a throne of grace, that the good work begun in them might be accomplished to their eternal salvation. On the Sabbath evening I had a meeting in my neighbourhood, twelve or fourteen miles from that place, and such was the ardour and zeal produced by this remarkable awakening, that some thirty or forty persons accompanied me, or came on immediately after, to the place of worship, from that neighbourhood. I had hoped that the appearance of a number of mourners from a distant neighbourhood would have had a salutary effect on the minds of the people of my charge at home ; but to my mortification I saw them look on them with a kind of hardened astonishment ; a convincing proof, that although men become affected by what they see and hear, yet the power of God and the influence of his spirit is absolutely necessary to make those means of grace effectual to the awakening of those who are slumbering in the cradle of carnal security. At this time I had engagements which called me from home for several weeks, south of the Kentucky river, where the Lord had been carrying on a blessed work for more than a year past, and where I had been much engaged ; but before I left the neighbourhood of the revival, I appointed to visit them again the Sabbath before Christmas. During my absence I indulged great anxiety for those poor wounded souls which I had left behind ; oft times did I endeavour to supplicate a throne of grace on their behalf. On my return I was happy to find that the good work was still going on. As it generally happens in times of refreshing, the public mind, especially in those regions, became greatly excited. Many attended the places of worship no doubt from various motives, some to receive benefit, others to make their remarks, and to oppose the work of the Lord ; but the arm of the Lord was made bare, and very many, even of those who opposed the work, became the subjects thereof.

This work spread with great rapidity—the churches of South Elkhorn and Mount Pleasant, which I had the happiness to visit, partook largely in the heavenly shower. In a few weeks many professed to have obtained the pardon of their sins, through faith in our Lord Jesus Christ, and were happily disposed to deny themselves, and to take up the cross and follow Jesus Christ in his ordinances and commands. A church has recently been constituted

in the neighbourhood where the work began, and seems to be in a prosperous state—it is composed of a few members who formerly belonged to the church at South Elkhorn, and a considerable number of young converts, the subjects of this revival; they have united their efforts in building a convenient house for the worship of God, and no doubt through the blessing of God will succeed. The neighbourhood of mount Tabor, a few miles from Lexington, in another direction, have partaken in some measure of the blessings of the revival; and some mercy-drops have fallen on the churches at David's Fork and Bryan's, where I stately labour. From the best information of which I am possessed, it appears that nearly four hundred persons have been baptized, and have united themselves to the church since the work began. O may it please the great head of the church to ride forth in the chariots of the everlasting Gospel, conquering and to conquer, until the kingdoms of this world shall become the kingdoms of our Lord and his Christ.

A few remarks on the characters and exercises of those who have become the happy subjects of this work will close my letter. That section of the country where this reformation began, was inhabited by a people famous for vice and immorality; drinking to excess, gambling, fighting, and other acts of dissipation, were prominent traits in their character. Indeed I have been told that men of civility did not consider themselves safe when passing through those regions. I do not state these facts to detract from the present respectability of those people, but to show the goodness and power of God in the conquests of divine grace—that where “sin hath abounded, grace doth much more abound.” Indeed, when it pleased God to convince them of sin, they with great bitterness and contrition of heart were made to acknowledge themselves the “chief of sinners.” Their conviction for sin was truly poignant. It was indeed affecting to hear great numbers of them, with tears flowing from their eyes, crying, “what shall we do to be saved?” or “God be merciful to me a poor lost sinner.” But as they drank deep of the wormwood and gall of their sins, it pleased God to give them to taste of the sweet comforts of redeeming love.—On their deliverance by faith, it seemed that many of them were made to rejoice with a joy unspeakable and full of glory. However, time will prove the genuineness of this work; as yet those trees bid fair to produce a copious and rich load of fruit. They appear to be warm and zealous in the good cause of Christ, very attentive on the word and ordinances of God, and truly affectionate one to another, and to all men.

JEREMIAH VARDEMAN.

#### DRAM SHOPS.

From the Albany Gazette.

*To the Honourable the Court of Common Pleas and General Sessions, in and for the City and County of Albany.*

The Grand Jurors in and for the City and County of Albany, deeply impressed with the evils resulting to the community from



### *Presentment of Grand Jury respecting Dram Shops. 303*

the great and increasing number of petty retail Groceries and Dram Shops within the said city, and feeling it a duty incumbent upon them to do every thing in their power for the good of Society, and for the preservation of public morals, have thought proper to present to your honourable body the Groceries and Dram Shops generally, as an evil and a nuisance to society, which strikes at once at the root of good morals and religion, destroys both domestic and public peace, and reduces hundreds of our citizens to beggary, and their families to a dependance upon the public for support.

The time is within the recollection of many of the Grand Jurors, when a retail grocery or dram shop could scarcely be found in our streets. But within a few years they have multiplied beyond calculation, and almost without number. And in proportion as these sinks of vice and immorality, and schools for almost every species of crime, have increased, has the number of convicts in our prisons, and poor upon the town for maintenance, been augmented.

The Grand Jury think it needless for them on this occasion to enter into a minute enumeration of the evils which daily spring from these useless, unnecessary, and demoralizing resorts of the indolent, the profligate, and wicked. They are calculated not only to allure the aged into vicious habits, but to ruin our young men, to fit our children for the gallows, introduce misery and suffering into families, and in many instances to sever the cords of affection, and lead to a violation of the most sacred vows upon the altars of God.

Under these impressions, the Grand Jury have thought it their duty to present, and upon their oaths do present, the aforesaid establishments to your honourable body. The Grand Jury are well aware that the entire suppression of these institutions will be attended with many and serious difficulties. But believing that our excellent form of government depends for its durability in a great degree upon the preservation of public morals, and that the peace and happiness of society is liable to be undermined or entirely destroyed by the countenance hitherto given to these places of resort for the idle and depraved, they cannot but hope that the subject will receive that attention from the magistrates of the people, which its importance demands.

*Dated June 11, 1817.*

JESSE BUEL, Foreman

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The Mayor of the City of Washington on the 23d ult. addressed a communication to the Aldermen and Common Council respecting the police of the city, from which we copy the following paragraph, as another evidence that the friends of temperance and economy are awaking to their true interest.

"The next great object connected with a system of police, which has come under my notice, and one that materially affects the morals of society, is the multitude of grog-shops and petty taverns which pervade our city. To punish crimes is an indispensable duty, but to prevent them is humane, wise, and consoling. I therefore earnestly recommend to your consideration this source

whence vice, immorality, want and death is disseminated, to an alarming extent ; if not an entire prohibition of them, I venture to hope that you will enact such additional restraints as will operate as a great diminution of their number and effects."

The Superintendant of the Police of Boston has given notice to all Innholders, Victuallers, Confectioners, and Retailers, that if they neglect to renew their licences at the Court of Sessions or shall presume to sell without license, they " will assuredly be prosecuted, in conformity to the late law of the Commonweath."

The Superintendant has also forbidden the driving on the Lord's day, during Divine Service, or while the inhabitants are going to or returning from public worship, any carriage at a greater rate than a walk or a moderate foot pace. " Special persons have been selected to take notice that the law on this subject may be rigidly enforced."

[Recorder.]

### OBITUARY.

[COMMUNICATION.]

Died, at Alstead, (N. H.) on the 7th inst. Mrs. THANKFUL SHEPARD, widow of the late Hon. Amos Shepard, Esq. aged 71 years. In the death of this excellent woman, the poor have lost a hearty friend ; society a useful member ; the church of Christ a distinguished patron ; and religion one of the brightest examples. Her whole life was a plain representation of practical piety. A happy union existed between the conduct without and the heart within. Firmly grounded in the doctrines of grace, while they formed a sure foundation for her hope of-eternal life, prompted her, as the natural fruits, to manifest all those sweet charities of life which constitute the essence of benevolence and practical religion. Few possessed the means of doing so much good, and none a better heart to liberality. It is generally known the interest she lately took in establishing the Gospel in the society of which she was a member, and the almost indispensable aid she lent on that occasion. In her last will, she gave *one thousand dollars* towards the support of the Gospel in said society, and *one thousand more* to the New-Hampshire Bible Society, of which she was a life member. Like a faithful steward of the goods lent her by her Divine Master, she returned them into such a channel as she deemed most for his honour and glory ; and we trust now reaps the blessed fruits of her benevolence.

### SOMERVILLE TRACT AND CENT SOCIETY.

We have been informed that the Special Treasurer of the General Synod of the *Reformed Dutch Church* has recently received from " the Young Ladies' Tract and Cent Society of Somerville and its vicinity," (in New-Jersey,) the sum of *sixty dollars*, to be appropriated to the use of indigent students attached to the Theological Seminary of that Church.